GARAM PAANI SE WUZU AUR GHUSL KA HUKM

[Roman urdu pdf]

Tehreer:

Shaikh Maqbool Ahmed Salafi Hafizahullah

Daee Islamic Dawah Center Taif Saudi Arab

Romanised By: Umar Asari

Garam paani se wuzu aur ghusl ka hukm

Thandi ke mausam mein garam paani aur garmi ke mausam mein thanda paani milna Allah ki ne'mat mein se hai, is par Allah ka shukr ada karna chahiye. Paani thanda ya garam hona yeh mausam ki tabi'at par hai, mausam thanda huwa to paani thanda ho jaayega aur garam mausam se paani garam ho jaayega. Allah ne bandon ko aisi sahulat ata farmaayi ke mausam ke thande paani ko mukhtalif tareeqon se garam kar lete hain aur tab'ee garam paani ko thanda bana kar Allah ki is besh qeemat ne'mat se mehzooz ho rahe hain.

Garam paani se wuzu ki baabat kuch logon ka kehna hai ke thande paani se wuzu ziyadah ajr ka baa'is hai is liye wuzu ki khaatir garam paani nahi istemaal karna chahiye. Yeh khayaal ghalat hai, Nabi Sallallahu Alaihi Wasallam ne achchi tarah se wuzu karne ka hukm diya hai aur thandi ke mausam mein kuch logon ko dekha jaata hai ke achchi tarah se wuzu nahi karte jabki garam paani kaamil wuzu par madadgaar hai, is se bandah mukammal taur par bila harj wuzu kar sakta hai.
Abu Hurairah Radhiallahu Anhu kehte hain ke Nabi e Akram Sallallahu Alaihi Wasallam ne farmaaya:

أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ. قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ

TARJUMAH: Kya main tumhein aisi cheezein na bataaon jin se Allah gunaaho ko mitaata aur darjaat ko buland karta hai? Logon ne arz kiya: Aye Allah ke Rasool (Sallallahu Alaihi Wasallam)! Kiun nahi, Aap zaroor bataayein, Aap ne farmaaya: Nagawaari ke bawjood mukammal wuzu karna. (Sahih Muslim: 251)

Sakht sardi mein garam paani na milne par thande paani se wuzu karna bila-shubha ziyadah ajr ka baa'is hai magar garam paani mil jaaye to woh

achchi tarah wuzu ke liye ziyadah mu'aawin (madadgaar) hai aur is se ajr mein kami nahi hogi. Yeh Allah ki taraf se sahulat hai.

Isi tarah kuch log yeh kehte hain ke Allah ne Quran mein paani na milne par ya beemaar ke liye paani nuqsaandeh hone par Tayammum ka hukm diya hai phir wuzu aur ghusl ke liye paani garam karne ki baat kahaan se paida hoti hai? Un ki nazar mein khaas taur se aise shakhs ka masla hota hai jo sakht thandi ke mausam mein raat ko junubi ya mohtalim ho gaya woh Fajr ke waqt kya kare jabki thanda paani us ko nuqsaan pahuncha raha ho? Is silsile mein ulama ki raaye yeh hai ke woh paani garam kar ke ghusl kare, agar paani garam karne ki sahulat na ho to Tayammum kar le. Is masle ki wajah se kuch logon ke zehan mein jo mazkoorah (upar zikr kiya gaya) ishkaal paida huwa hai us ke kayi jawaabaat hain:

Pehla jawaab: Ulama ka is baat par Ijmaa hai ke jab tak paani ka rang, bu (smell) aur maza na badle us waqt tak paani paak hai jaisa ke Allama Nawawi Rahimahullah ne hadees «الْمَاءُ طَهُورٌ، لَا يُنَجِّسُهُ شَيْءٌ» (Paani paak hai, use koi cheez napaak nahi karti) ke tahat ijmaa par Ibn ul Munzir ka qaul naqal kiya hai:

أجمع العلماء على أن الماء القليل والكثير إذا وقعت فيه نجاسة فغيرت له طعما أو لونا أو ريحا فهو نجس

TARJUMAH: Ulama ka is baat pe ijmaa hai ke paani chaahe kam ho ya ziyadah agar us mein najasat gir gayi aur us ka mazah ya rang ya bu badal gaya to woh najis hai.
(Nail ul Awtaar: 1/45)

Is ka matlab yeh huwa ke agar paani garam karne se in teenon sifaat mein se koi sifat nahi paida ho to woh paak hai, us se wuzu aur ghusl kiya jaayega.

Doosra jawaab: Allah ka farmaan hai:

وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

TARJUMAH: Aur agar tum beemaar ho ya safar mein ho ya tum mein se koi qazaa e haajat se aaya ho ya tum ne aurton se mubaasharat ki ho aur tumhein paani na mile to paak mitti ka qasd karo aur apne munh aur apne haath mal lo, be-shak Allah Taala maaf karne waala, bakhshne waala hai. (Surah An-Nisa, Surah No: 4 Ayat No: 43)

Is aayat mein Allah ne mutlaq paani ka zikr kiya hai jo thanda paani, garam paani aur aam paani sabhi ko shaamil hai. Aur yeh teenon tarah ke paani takhleeq e kayenaat se hi paaye jaate hain. Ek to qudrati taur par thand se paani thanda aur garmi se garam hota hai, doosre yeh ke shuru zamaane se log bhi apne taur par paani ko thanda aur garam karte rahe hain lekin us mein pehle diqqat rahi hogi taaham aaj science ki taraqqi se paani thanda aur garam karna nihayat hi aasaan ho gaya hai. Is liye aaj logon ka ma'mool yeh hai ke har kaam ke liye garmi mein thanda paani aur thandi mein garam paani istemaal karte hain. Jab aaj kal thandi mein garam paani ka istemaal ma'mool bana huwa hai to zahir si baat hai jise wuzu ya ghusl karne ki zaroorat ho aur us ke liye thanda paani nuqsaandeh ho to woh paani garam kar ke wuzu aur ghusl karega, bila nuqsaan ke bhi garam paani se wuzu aur ghusl mein koi harj nahi.

Teesra jawaab: Samandar, talaab, kunwaan (well) aur nehar waghera ka paani garmi mein dhoop ki wajah se garam hota hai aur us se wuzu aur ghusl kar sakte hain.
Abu Hurairah Radhiallahu Anhu kehte hain: Ek aadmi ne RasoolAllah Sallallahu Alaihi Wasallam se arz kiya: Allah ke Rasool (Sallallahu Alaihi Wasallam)! Hum samandar ka safar karte hain aur apne saath thoda paani le jaate hain, agar hum us se wuzu kar len to piyaase reh jaayenge, to kya aisi soorat mein hum samandar ke paani se wuzu kar sakte hain?
RasoolAllah Sallallahu Alaihi Wasallam ne farmaaya:

هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ

TARJUMAH: Samandar ka paani paak hai aur us ka murdaar halaal hai.
(Tirmizi: 69)

Is Hadees se pata chalta hai ke jab samandar ke thande aur garam paani se hum wuzu kar sakte hain to apne taur par paani garam kar ke bhi wuzu kar sakte hain, isi tarah ghusl bhi.

Chautha jawaab: Bandon par Allah ki taraf se yeh ek badi sahulat hai yani thandi ke mausam mein garam paani Allah ki taraf se badi sahulat aur badi ne'mat hai. Yahi nahi balki is tarah ki hazaaron ne'matein hain jinhein gin nahi sakte. Un ne'maton se faida utha kar Rabb ka shukriya ada karna chahiye:

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

TARJUMAH: Aur aasman o zameen ki har har cheez ko bhi us ne apni taraf se tumhaare liye tabe' kar diya, jo gaur karen yaqeenan woh us mein bahut si nishaaniyaan paa lenge.
(Surah Al-Jathiyah, Surah No: 45 Ayat No: 13)

Thandi ke mausam mein heater, garam kapde, garam makaan, garam gaadiyaan aur istemaal ki garam garam deegar cheezein sab Allah ki ne'mat hain aur yeh is zamaane ki sahuliyaat mein shumaar hongi aur jab sahulat aa jaaye to use ikhtiyaar karna chahiye, is ke kayi dalaail hain kuch dalaail neeche darj kiye jaa rahe hain:
(1) Allah Taala ka farmaan hai:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

TARJUMAH: Allah Taala ka iradah tumhaare saath sahulat ka hai sakhti ka nahi.
(Surah Al-Baqarah, Surah No: 2 Ayat No: 185)

(2) Allah Taala ka farmaan hai:

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ الْإِنسَانُ ضَعِيفًا

TARJUMAH: Allah chahta hai ke tum se takhfeef kar de kiunki insaan kamzor paida kiya gaya hai.
(Surah An-Nisa, Surah No: 4 Ayat No: 28)

(3) Hazrat Abu Hurairah Radhiallahu Anhu se riwayat hai ke Nabi Sallallahu Alaihi Wasallam ne farmaaya:

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا، وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ، وَشَيْءٍ مِنَ الدُّلْجَةِ

TARJUMAH: Be-shak deen aasaan hai aur jo shakhs deen mein sakhti ikhtiyaar karega to deen us par ghaalib aa jaayega (aur us ki sakhti na chal sakegi) pas (is liye) apne amal mein pukhtagi ikhtiyaar karo. Aur jahaan tak mumkin ho miyaana-rawi barto aur khush ho jaao aur subah aur dopahar aur shaam aur kisi qadar raat mein (ibadat se) madad haasil karo.
(Sahih Bukhari: 39)

(4) Hazrat Aisha Radhiallahu Anha ne bayan kiya ke Rasool Sallallahu Alaihi Wasallam ne farmaaya:

يَا أَيُّهَا النَّاسُ، خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا

TARJUMAH: Logo! Amal utne hi kiya karo jitni ke tum mein taaqat ho kiunki Allah Taala nahi thakta jab tak tum (amal se) na thak jaao.
(Sahih Bukhari: 5861)

(5) Jabir bin Abdullah Radhiallahu Anhuma bayan karte hain:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يُظَلَّلُ عَلَيْهِ وَالزِّحَامُ عَلَيْهِ، فَقَالَ: لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ

TARJUMAH: RasoolAllah Sallallahu Alaihi Wasallam ne dekha ek shakhs ko saaya kiya jaa raha hai aur log us par izdihaam (bheed) kiye huwe hain. (Roze aur garmi ke baa'is woh ghash khaa gaya tha) to Aap Sallallahu Alaihi Wasallam ne farmaaya: Safar mein roza rakhna koi neki ka kaam nahi hai.

(Abu Dawood: 2407)

Is Hadees ki roshni mein jis tarah mashaqqat hone waale shakhs ke liye safar mein roza na rakhna afzal hai usi tarah thande paani se mashaqqat hone par garam paani se wuzu karna afzal hai.

Upar zikr kiye gaye tamaam dalaail se thandi mein wuzu aur ghusl ke liye garam paani ki sahulat ikhtiyaar karne ka pata chalta hai. Nabi Sallallahu Alaihi Wasallam aur Sahaba e Kiraam ki amali zindagi se bhi is qism ki sahulat ka pata chalta hai.

Ek shuba ka izaalah: Ek riwayat se ma'loom hota hai ke sooraj se garam huwe paani ka istemaal Baras ka sabab hai. Is silsile mein kuch Marfoo' riwayaat aur kuch aasaar bayan kiye jaate hain. Koi bhi riwayat sanadan saabit nahi hai. Masalan:

(1)

عن عائشةَ قالت أسخنتُ لرسولِ اللّهِ صلَّى اللّهُ عليهِ وسلَّمَ ماءً في الشَّمسِ ليغتسِلَ به فقال لي يا حُمَيراءُ لا تفعلي فإنَّهُ يورِثُ البرَصَ

TARJUMAH: Hazrat Aisha Radhiallahu Anha se riwayat hai unhon ne kaha ke main ne Nabi Sallallahu Alaihi Wasallam ke liye dhoop se paani garam kiya taaki Aap ghusl karen to Aap ne mujh se kaha aye Humairaa! Aisa mat karo, yeh Baras (ek beemari) ka sabab hai.

* Is riwayat ko Ibn e Adi ne Mauzoo' (manghadat) kaha hai.

(Al-Kamil fiz-Zu'aafaa: 3/475)

(2)

قال عمرُ بنُ الخطابِ رضيَ اللّهُ عنهُ : لا تغتسلوا بالماءِ المشمسِ، فإنَّهُ يُورثُ البرصَ۔

TARJUMAH: Hazrat Umar bin Khattaab Radhiallahu Anhu ne farmaaya: Dhoop se garam kiye huwe paani se ghusl na karo kiunki yeh Baras ka sabab hai.

* Imam Nawawi Rahimahullah ne kaha hai ke yeh asar Za'eef hai aur dhoop se garam paani ke mutalliq kuch bhi saabit nahi hai.

(Al-Khulaasah: 1/69)

Aur bhi kayi dalaail hain lekin koi bhi saabit nahi hai is liye Imam Uqaili ne kaha hai ke dhoop se huwe garam paani ke mutalliq kuch bhi sanadan sahih saabit nahi hai.
(Az-Zuaafaa: 2/176)

Is ka matlab yeh huwa ke dhoop se huwe garam paani ke istemaal mein koi harj nahi hai.

Garam paani se wuzu aur ghusl aur Tibb: Aaj kal Atibba (doctors) Hazraat khud hi logon ko garam paani se nahaane ka mashwarah dete hain khaas taur se mareez ko, jo is baat ka suboot hai ke garam paani se nahaana sihat ke liye nuqsaandeh nahi hai balki sardi se mutassir hone waali jild (skin) ke liye faidamand hai. Haan musalsal ziyadah garam paani se ghusl tibbi (medically) aitbaar se nuqsaandeh batlaaya gaya hai is liye halke garam paani se nahaayen. Jab ghusl mein koi harj nahi to wuzu mein badarja e awla koi harj nahi.

****

Note :Isey khudh bhi padhey aur doosron ko bhi share karey.Mazeed Deeni masail, jadeed mouzuaat aur fiqhi sawalat ki jaankari keliye visit kare

27 September 2020